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Christian as theologian"—which in the end amounts to saying tautologically that the bearer of theology must be a (Lutheran) theologian: opium puts to sleep because it has a *virtus dormitiva*. The sources of Christian dogmatics are divulged in chap. 4. "Der von dem Glaubenslehrer gesuchte Stoff sind alle Glaubensaussagen von Christen mit Ausschluss der Lehrsätze des Trägers als solche" (p. 132); yet the "*nächste*" *Quelle* is the consciousness of the bearer of dogmatics. The second source is the whole wealth of ecclesiastical declarations of word and deed (p. 152). The third source is the utterances of the primitive community as found in the sacred Scriptures—utterances of the Old Testament not having the value of the New Testament. The fourth source and supreme consists of the words and deeds of Jesus Christ. Nothing is to be drawn from the universal human consciousness (p. 166). Chap. 5 discusses the arrangement of material. It is best to begin with our communion with God through Jesus Christ (p. 182).

While recognizing merit in the book, I am sure that it would doom dogmatics to become a sort of esoteric cult.

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LUTHERISCHE DOGMATIK. VON ALEXANDER VON OETTINGEN.
2 vols. München: Beck.

Vol. I, *Prinzipienlehre*, 1897, xx + 478 pp., M. 8; Vol. II, *System der christlichen Heilswahrheit*; Erster Teil: "Die Heilsbedingungen," 1900, xvi + 688 pp., M. 11.50.

PROFESSOR VON OETTINGEN'S name is not as well known to American readers as that of some other German theologians. He is a native of the Baltic provinces of Russia, where the German language and Lutheran Protestantism have maintained their tenacious life against foreign national and religious influences. He has taught there, at the university of Dorpat, since 1854, retiring from academic work in 1890. His most important previous work was his system of ethics: *Die Moralstatistik und die christliche Sittenlehre, Versuch einer Socioethik*. In the first volume of that book he investigated the ethical life of nations and classes as registered in the statistics of morality, and in the second volume he deduced from these facts a theory of social ethics, of a corporate ethical life of humanity. Some of the most interesting and useful sections in the work before us are traceable to that former book. He is now using the leisure of his retirement to put forth the mature fruit of his fifty years of theological teaching.

The arrangement of the two volumes before us is quite practical, and that counts for a good deal in a work so bulky and solid. The text is unincumbered with scriptural references and footnotes. At the end of every larger section a brief paragraph in different type summarizes the positions taken. The minor items of information are given in concluding paragraphs in small type; they give, first, the scriptural proof; secondly, the statements of the symbols of faith; and thirdly, the defense against alien positions. There is a good index at the end of each volume, and a general index is promised for the last volume. The style is surprisingly vivacious; it is more the style of the essay than the usual literary method of dogmatics. The author has a capacity for epithet and *Kraftausdrücke* which gives spice to the style, but like other spicy things palls on the taste in time. The readableness of the book is both increased and diminished by the multitude of allusions to theological and secular literature. Dispatching books or systems with a passing phrase is difficult business for the author, and leaves the reader with a frequent feeling that full justice has not been done to the work of others. But altogether one feels a growing respect for the book as he goes on; there is a largeness and sanity of view, a wide historical perspective, and frequently a really illuminating suggestiveness. In the preface the author gives pathetic expression to the feeling that his book has fallen on evil times, in which attention is monopolized by the physical and historical sciences, and in which all speculation, and especially orthodox theological speculation, is eyed askance.

The first volume contains the prolegomena of theology. Its two parts deal with the "Realprincip" and "Idealprincip," the objective nature of the Christian religion and the theory of religious knowledge. In the first of these two parts he defines the nature of religion (physiology of religion), describes its false forms (pathology), and proves that Christianity answers to the definition of a true religion (therapeutics). Three factors unite to produce religion: the divine factor of revelation, the social factor of the Christian community in the kingdom and the church, and the individual factor of the personal religious life. The emphasis laid on the second factor, on religious tradition and fellowship, is valuable. As all new physical life is generated by the existing life of the parents and nurtured within the common life of the race, so it is in spiritual generation. The non-Christian religions and many forms of philosophy are treated under the pathology of religion; they endanger either the essential ideal of

religion or one of the three constitutive factors of it. For instance, the divine factor of a real revelation is denied in deism and pantheism, polytheism and biological materialism; the social factor is endangered by hierarchical intolerance, on the one hand, and anarchic denial of authority and dogma, on the other. This chapter is very suggestive and also unsatisfactory. Other religions are not judged on the basis of a philosophy of religion comprehending all its forms; the author defines religion as Christianity, and then condemns other religions because they do not measure up to that definition.

In the chapter on the theory of religious knowledge he defines knowledge and faith, reason and revelation, distinguishes between theology and a philosophy of religion, assigns its proper position to dogmatics in relation to the other theological sciences, and so maps out his own task. Finally he marks off the Lutheran from the Catholic and Reformed theology. Catholic theology exalts the authority of church and tradition; Reformed theology, the authority of the Scriptures; both unite in arriving at an abstract doctrine of infallibility. Lutheran theology tests all doctrinal positions by the normative Scriptures and the regulative doctrines of the church, but bases religious knowledge on the experiences of faith. Its peculiarity is in its organic combination of the Christo-centric facts of salvation (Christ for us) and the pneumato-centric experience of salvation (Christ in us). A true theology of the cross combines the *solâ gratiâ* with the *solâ fide*. In this emphasis on the experimental facts of religion Professor von Oettingen is surely in harmony with the best tendencies of religion and theology.

The second volume gives the first half of the system of doctrine: the conditions of salvation. They are treated in three main chapters: (1) man's capacity for salvation in his relation to God and the world (Christian ontology); (2) sinful man's need of salvation (hamartology); (3) the destination of humanity to salvation by the saving will of God (dogmatic teleology). Each of these chapters again has a triple division. In the first chapter he treats of the living God as the final source of man's capacity for salvation, including the existence of God and his metaphysical, meta-ethical, and meta-historical attributes; of the world and its relation to man, including the creation and government of the world by God; and of the nature of man. In the second chapter he discusses the entrance of sin into the world (satanology); the rule of sin in the world and the enslaving power of the flesh (sarcology); and evil and death as consequences of sin (thanatology).

The third chapter deals with the divine decree of salvation, including the reconciliation of God's wrath and love, and the universality of salvation; the historical preparation for salvation in Israel and the heathen nations; and the "fulness of time." The second half of the system is soon to follow; it will contain the realization of salvation; that is, the mediation of salvation by Christ, the appropriation of it through the Holy Spirit, and the consummation (eschatology). The entire work is to be followed by a history of dogmatics.

I have given this outline of the contents in order to convey an impression of the compact and rounded body of thought. These are not studies in theology, mere sketches for a painting, but a full system of Christian doctrine. Nor is it a dry collection of doctrines, duly prepared, assorted, labeled, and boxed like an anatomical exhibit. It is a living and interesting organism of thought, thoroughly individual and peculiar to the writer, but also deeply rooted in the common thought of the Christian church.

I shall devote what space is left to the selection of a few interesting details. The author ranges all-beauty (*Allschönheit*) by the side of omnipotence and omniscience as one of the divine attributes. The beauty and order of the universe must have their eternal basis in God; they are the plastic expression of his nature. *Æsthetics* as well as *ethics* has a divine source.

In the section on the Trinity he speaks of a trinity of experience, realized in the life of prayer; of a trinity of revelation, revealed in the divine economy; and of the ontological unity of essence of Father, Son, and Holy Spirit. The first of these seems to me a noteworthy attempt to show the necessity and credibility of the distinction of persons from the experiences of the Christian life and the contents of the Christian consciousness.

An interesting trait of the book is the fulness and earnestness with which it treats the doctrine of the devil. It is not passed with a flirt of the hand as an antiquated superstition, nor shouldered with a sigh as one of the crosses that orthodoxy has to carry, but is insisted on as an integral part of Christianity. If the personality of the devil is denied, evil is taken out of the realm of the personal and volatilized into a mere idea, a negative principle. But in that case an idea, a positive principle of good, suffices to overcome evil. With the personal devil we drop the need for a personal conqueror of the devil. *Nullus diabolus nullus redemptor.* Von Oettingen traces satanic influences in the modern emancipation of the flesh, in the artistic realism

which is only lasciviousness, and which has made the adulterous generation of the *décadence* weary of life, so that it is collectively committing chronic suicide. He thinks the diseased self-glorification of certain gifted minds (Nietzsche), who have usurped a false likeness to God, throws light on the first origin of evil in the fallen angels. His thorough study of social morality has enriched his treatment of the facts and problems of evil, and that section would be read with profit by American theologians.

The decree of redemption is universal, but furnishes no guarantee of the salvation of all individuals. Humanity is predestined for a kingdom of God in Christ as an organic whole, but not as a numeric totality. Redemption would lose its ethical character if it were forced on all by natural necessity. A universal determinism to salvation is just as cruel as a particularistic determinism, which predestines some to woe by a *decretum horribile*.

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THE DOCTRINES OF GRACE. By JOHN WATSON (Ian Maclaren). New York: McClure, Phillips & Co., 1900. Pp. 293. \$1.50.

THERE is a grace in Dr. Watson's literary style that admirably adapts it to the subject of this volume—the doctrines of grace. It disarms prejudice, gives to his arguments a peculiar persuasiveness, and clothes whatever doctrines he advocates with an attractive charm. This grace is neither superficial nor artificial, and can scarce have been acquired by mere cultivation. It must be a fruit of the grace which he is discussing.

Grace he defines as not merely the divine favor shown to the undeserving, but as also a power as truly supernatural as that by which Jesus healed the sick and raised the dead, but a spiritual power that transforms character—that to which Paul referred when he said, "By the grace of God I am what I am," and on which he relied to make the truth which he preached effectual in turning men from sin to holiness. The evidence of the reality of this power is twofold—the sinless life of Jesus Christ, and the transformed lives of those who have received this grace.

The doctrines of grace presented in this volume are: "Repentance," "Forgiveness," "Regeneration," "The Vicarious Sacrifice of Christ," "The Sovereignty of God," "Saving Faith," "Good Works," "Sanctification," "The Perseverance of the Saints," "The Holy Catholic